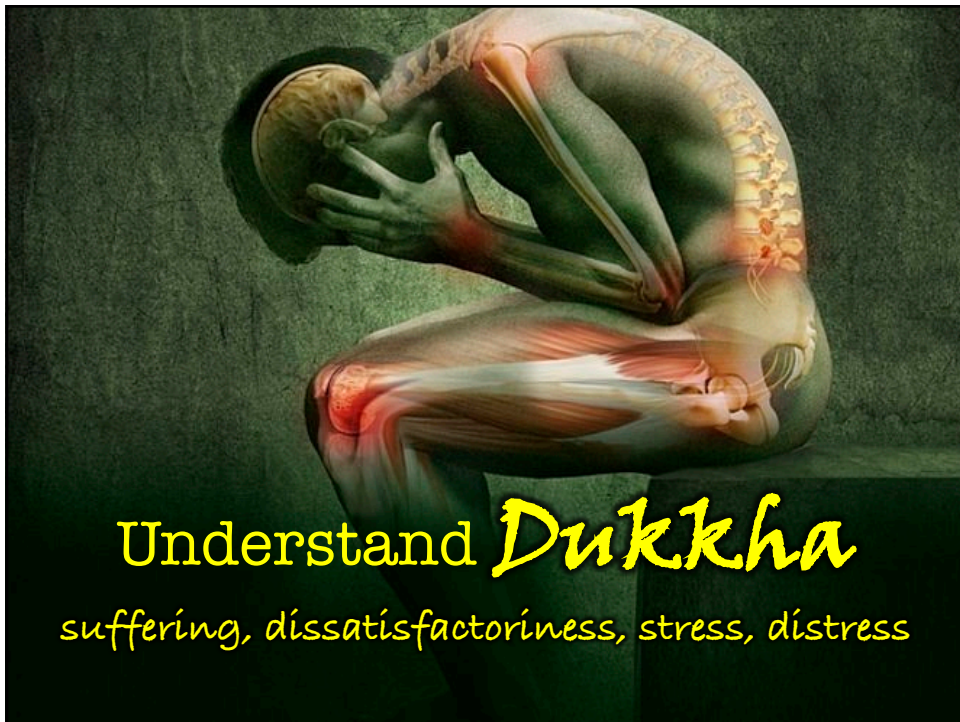


Joy In The World through Loving Kindness (Metta)



A Sharing with Bro. Billy Tan

Awaken to the beauty and tranquility of your true nature, and experience the blessings of inner peace and tranquil happiness through Loving-Kindness.



Understand *Dukkha*

suffering, dissatisfactoriness, stress, distress

THE MIDDLE WAY

Kāmesu-kāma-sukhallikā-nuyoga
INDULGENCE IN SENSUAL PLEASURES
Expression Of Emotional Excitement
By Releasing Tensions in Action

THE TWO EXTREMITIES

Atta-kilamathā-nuyoga
SELF-TORMENT & SELF-MORTIFICATION
Suppression Of Emotional Urges
By With-holding all Tensions

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Slide 3

THE MIDDLE WAY

Reaction To Sensual Feelings


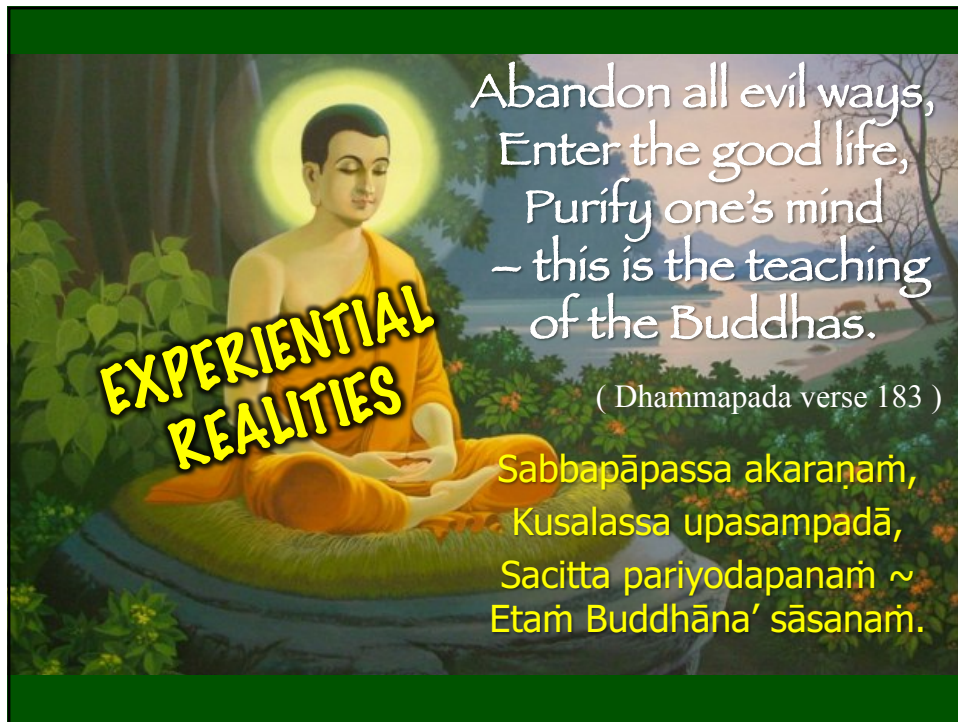
THE MIDDLE WAY

Effort To Forcibly Restrain

Conscious Relaxation,
Introspective Attention,
Mental Equilibrium.
SUBLIME EIGHTFOLD WAY

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Slide 4



Ten Perfections (dasa pāramiyo)

1. **Dāna** pāramī : generosity, giving of oneself
2. **Sīla** pāramī : virtue, morality, moral conduct
3. **Nekkhamma** pāramī : renunciation, give up pleasures
4. **Paññā** pāramī : transcendental wisdom, insight
5. **Viriya** pāramī : energy, diligence, vigour, effort



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Ten Perfections (**dasa pāramiyo**)

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5. **Viriya** pāramī : energy, diligence, vigour, effort
6. **Khanti** pāramī : patience, tolerance, forbearance, acceptance, endurance
7. **Sacca** pāramī : truthfulness, honesty
8. **Adhiṭṭhāna** pāramī : determination, resolution
9. **Mettā** pāramī : loving-kindness, benevolence
10. **Upekkhā** pāramī : equanimity, mental equilibrium



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Cattāri Brahmavihārā

- The Four Divine Dwellings of Brahmas
 - The four immeasurables (**appamaññā**)
- Cultivation of the four immeasurables leads one to be reborn in the "Brahmā realm" (**Brahmaloka**)
 1. **Metta**: loving kindness or benevolence
 2. **Karuna**: compassion, selfless giving
 3. **Mudita**: altruistic joy
 4. **Upekkha**: equanimity or mental equilibrium



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METTA SUTTA's

- **Karaṇīyamettā Sutta**
 - Two identical suttas found in ***Suttanipāta*** (Sn 1.8) and ***Khuddakapāṭha*** (Khp 9)
 - 10 verses on the **virtuous qualities** and the **meditative development** of mettā
- **Mettānisamsa Sutta**
 - ***Anguttara Nikaya*** (AN 11.15)
 - Sutta on the **benefits** of the practice of mettā

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Verse 1



Karaṇīyam' atthakusalena
Yaṃ taṃ santaṃ padaṃ
abhisamecca
Sakko ujū ca sūjū ca
Suvaco c'assa mudu anamāni

He who is skilled in doing good and who wishes to attain that state of perfect calm (i.e. Nibbana) should act thus.

He should be able, virtuous, perfectly upright, obedient, gentle and humble.

- Skillful in knowing, discern good from evil
- Capable and confident of good and wholesome deeds
- 6 qualities: able, virtuous, moral, disciplined, kind, and humble

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Verse 2

Santussako ca subharo ca
Appakicco ca sallahuka-vutti
Santindriyo ca nipako ca
Appagabbho kulesu ananugiddho



**Contented, easily looked after,
(i.e. not a burden to others)
with few duties, simple in
livelihood.**

**Controlled in senses, discreet,
not impudent;**

**Not greedily attached to
families.**

- Free from desires, easily supported, not a burden
- No obligations, simple lifestyle
- Not seeking excitement
- Not annoying personality and no troublesome habits – noisy, speak loudly
- Non-clinging to family or householder life – non controlling or dominating over family members

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Verse 3



Na ca khuddaṃ samācare kiñci
Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhittā

**He should not commit any
wrong-doing, so that wise
people do not find fault in him.**

**May all beings be happy and
safe, may their hearts be
wholesome.**

- Morally upright, virtuous
- Free from ill-will
- Virtuous, ethical
- **Wholesome, blameless, resourceful, exemplary**
- Pre-condition to wishing others well

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Verse 4



Ye keci pāṇabhūtatthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakāṇuka-thūlā

**Whatever living beings
there are...**

**feeble or strong, long, stout or
medium,
short, small or large.**

- Scope (to who) to aspire loving kindness
- Beings moving, or immobile beings
- All sizes and shapes

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Verse 5

Diṭṭhā vā yeva addiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbē sattā bhavantu sukhittā

**Seen or unseen those dwelling
far or near,
those who are born and those
who are to be born.
May all beings, without
exception,
be happy minded.**

- Seen or unseen:
 - Close proximity, or Distant
 - Known to us, unknown
 - Existing realm, unseen realm (invisible)
- Born, and in the process (foetus, fertilized eggs)

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Verse 6

Na paro paraṃ nikubbetha
Nātimaññetha katthacinaṃ kañci
Byārosanā paṭighasaññā
Nāññamaññassa dukkhamiccheyya

**Let not one deceive another
nor despise any
person whatsoever in any
place.
In anger or ill will,
let him not wish any harm to
another.**

- Breadth of reach
- Aspire others to practice loving kindness
- Extension of aspiration

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Verse 7

Mātā yathā niyaṃ puttam
yusā ekaputtam' anurakkhe
Evampi sabbabhūtesu
Mānasam bhāvaye aparimāṇam

**Just as a mother would
protect her
only child at the risk of her
own life,
even so let him cultivate a
boundless heart
towards all beings.**

- Depth or Intensity of loving kindness
- Mother and her only child as the depth or intensity of loving kindness (unconditional love)
- Non-discriminating

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Verse 8

Mettañ ca sabba-lōkasmim
Mānasam bhāvayē aparimāṇam
Uddham adho ca tiriyañ ca
Asambādham averam asapattam

Let thoughts of boundless love pervade the whole world; above, below and across without any obstruction, without any hatred, without any enmity.

- Direction
- Throughout and across the world boundlessly
- No discrimination, no exception
- Flowing freely
- Incorporating those who hate or despise us

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Verse 9

Tiṭṭham caraṇ nisinno vā
Sayāno vā yāvat'assa
vigatamiddho
Etaṇ satim adhiṭṭheyya
Brahmameṭaṇ vihāraṇ idhamāhu

Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness. This, they say is highest conduct here.

- All postures and all activities
- Mindfully recalling at every moment without exception
- Except in deep sleep
- As though living in the Brahma world here and now (like heaven on earth)

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Verse 10

Diṭṭhiṅ ca anupagamma sīlavā
Dassanena sampanno
Kāmesu vineyya gedhaṃ
Nahi jātu gabbhaseyyaṃ punaretī `ti

Not falling into error,
Virtuous and endowed with insight,
He discards attachment to sensuous desires.
Truly, he does not come again;
To be conceived in a womb.

- Without clinging to views, beliefs, free from dogmas;
- Look at experience (how things come to be) instead of looking at existence (vipassana);
- With vision and aspiration;
- Capable of breaking away from desires & existence
- Will not be reborn in the human realm, will no return to existence.



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AN 11.15 Mettānisamsa Sutta

- Bhikkhus, when the liberation of the mind by loving-kindness has been **pursued, developed,** and **cultivated**, made a vehicle and basis, carried out, consolidated, and properly undertaken, eleven benefits are to be expected.
- What eleven?

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ELEVEN BENEFITS

1. One sleeps well;
2. One awakens happily;
3. One does not have bad dreams;
4. One is pleasing to human beings;
5. One is pleasing to spirits;
6. Deities protect one;
7. Fire, poison, and weapons do not injure one;
8. One's mind quickly becomes concentrated (tranquility);
9. One's facial complexion is serene (composed, peaceful);
10. One dies unconfused (free from delusions); and
11. If one does not penetrate further (*nibbana*), one fares on to the brahmā world.

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Metta

**Send love when we see hatred,
forgiveness when we see resentment,
strength when we see weakness,
tranquility when we see chaos,
peace when we see hostility,
courage when we see fear,
hope when we see despair,
comfort when we see pain,
kindness when we see cruelty,
compassion when we see suffering.**



*May suffering ones be suffering free, the fear-struck fearless be;
May grieving ones shed all grief, may all beings find peace & relief.*